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INTERNATIONAL BIBLE STUDY.

June 11, 1882.—*Mark* V. 1-20.

Reaching the eastern shore of the Sea of Gallilee, the country of the Gadarenes, Jesus landed. Gergesa, a large city of this region is still represented by extensive remains of edifices of a handsome architecture. The country was chiefly inhabited by Gentiles in the days of our Lord, though there were also a good many Jews living there. One of the first of those who came to greet Jesus and his company, was a demoniac, a man who dwelt among the tombs. It may be that he had been led to flee the face of man because of the harsh treatment to which his friends had subjected him in the attempt to bring about his deliverance from the unclean spirit. Men had often bound him with fetters and chains, but when the insane fit was on him he would put forth more than human strength and burst the chains asunder. Many had tried their hand at taming him but all had failed. There he was, night and day, in the tombs or in the neighbouring mountains, wandering about, a terror to passers-by whom he attacked in his frenzy; and when there was nobody else for his fury to wreak itself upon, he would cut himself with sharp stones. Look at him in his nakedness; a moral wreck; a wild beast, with intelligence above that of a wild beast, invincible by physical means and inaccessible to moral considerations. When from a distance he saw Jesus he ran and fell at his feet, and cried with a loud voice, What have I to do with thee, Jesus, thou Son of the Most high God? Here was a madman who knew what none of the wise men of the day knew. There were many doctors of theology at Jerusalem, and at their feet were admiring disciples gathered from all lands; but this poor wreck of humanity was beyond them all in theological lore, for he knew Jesus and knew him as the Son of the most high God. How strange that God should have sent these heavenly intuitions to this wretched demoniac, istead of to the wise and prudent and religious. God designed to stain the pride of all the people of that region. We are shocked at the spectacle of a wild man, a man without enough sense to perform the commonest offices of civilized life; but God is more shocked at our pride and self-sufficiency. It pleaseth him at times to impart to some inept creature at the very bottom of the scale of understanding, a glimpse of his own glory in the face of Jesus Christ, for the very purpose of sending conviction of unworthiness to all the rest of the community.

"I adjure thee by God, that thou torment me not. For he said unto him; Come out of the man, thou unclean spirit." The man heard the words, and immediately perceived that here was one who had power over the evil spirits that dwelt in him. He felt in his inmost soul that here in all the wide world was the one that could do him good, and under the influence of this ray of light from the throne of God he precipitates himself at the feet of the Son of God. But the unclean spirit saw that his rule was menaced and compelled the man to utter *his* desire, and adjure Jesus in the name of God not to torment him. No man can emancipate himself from any power except by a higher power; nor can he avail himself of the higher power except by faith. The question was, Shall this poor man lay hold by faith of the power which he perceives to be dwelling in Jesus, which even the evil spirit acknowledges to be in Jesus. And he asked him, What is thy name? And he answered him, saying, my name is legion; for we are many. Myriads of angels are in the Psalms represented as compassing the righteous about. Similarly the Prince of this world has legions to garrison the citadel of his being. How futile the idea of any man contending with a legion of spirits, unless he has the aid of one who is greater than all finite spirits. Christ was manifested to destroy the works of the devil; it is by the manifestation of Christ in us that the devil is compelled to flee, bag and baggage. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? The devils requested that they might be allowed to enter the swine. He gave them leave. This permission was the permission of God, otherwise it would have amounted to nothing. But if it was, the power of God, then no man can complain of the result, for God may do what he will with his own. These evil spirits could not be seen, except in their effects, and when the herd ran violently down the bank into the lake there was given a demonstration of their power that all could recognize. The power of evil influences men very much by making them think that it is supreme. Men yield to the Spirit that is enthroned in society because they fail to recognize that there is any higher power available to maintain them in opposition.

"And they come to Jesus and see him who was possessed with the devil and had the legion, sitting and clothed and in his right mind; and they were afraid," These were the owners of the swine. They could not but see that a divine power had had to do with the deliverance of the demoniac and the destruction of the swine. They heard from the bystanders an account of the whole transaction. They could not deny that the loss of property was nothing in comparison with the retoration of the poor maniac. On the whole however they concluded that it were better if Jesus withdrew to the other side of the lake. They had a specimen of the power that Christ was willing to exert in their behalf; an intimation that he was anointed from on high to open the eyes of the blind and heal all manner of disease. This was that mighty One who had even raised men from the dead. What an unspeakable privilege to have such a one among them for a few days or weeks. The loss of swine might have happened through any other providential calamity. But here was one divinely commissioned to bestow the most precious boons upon society, and declare words of everlasting life. Foolish Gadarenes, to imagine that it would be for their advantage if Jesus left them. But how few there are in this world to-day who are not of their mind. All over the world, wherever Christ and his Gospel are proclaimed, men say leave us with our swine and take your Jesus back with you to the place from whence you came. Rather let the devils have sway over us than that Christ should dwell among us.

"And when he was come into the ship, he that had been possessed with devils prayed him that he might be with him." Jesus acquiesced in the request of the Gadarenes without a word of remonstrance. He recognized the free agency of men. So long as men deliberately prefer the rule of the Prince of this world, Christ can do nothing for them. The poor man who had been delivered from such a fearful state, would have gladly accompanied Jesus wherever he went; but our Lord bade him go and tell his people what had been done for him. The visit of Jesus to that country was very far from being in vain, for this evangelist of the grace and divinity of Jesus was raised up to testify to thousands. The poor man showed that he had the spirit of Christ by quietly acceding to this propsal and returning to tell his people with joy of the marvellous things accomplished by Jesus.

WEEKLY REVIEW.

—Rusticus sends us a note to the following effect:—

"Speaking of Egypt you say, 'We heartily wish that England might be entrusted with the management of it a few years.' (And then annex it?) Just what do you mean? What special claim or right has England to Egypt? Some of us need enlightening."

Well, we wish just what we said, and are not sure that we can state the thing more clearly. We were not thinking of any right that England might have or not have. We were thinking of the frightful way Egypt has been misgoverned for many generations; we were thinking of its unhappy and downtrodden millions, and a feeling of compassion sprang up in our mind, and we wished that this beautiful land might be transferred from the Albanian robbers that have been lording it there all this century to some power that believed in civil and religious liberty and would give the masses an opportunity to rise. We are far from thinking that the English Government is perfect, but nevertheless believe that many and very important advantages would accrue to the country from an English Government. *In like man-*

ner it was a great disappointment to us that the Afghans should not have a better Government than they have. We look upon dynastic rights as of little moment compared with the interests of the people generally. A ruler who is not a servant of the nation, studying their interests before his own is not worthy to be a ruler. Unhappily up to the present time most Governments seek their own, not the interests of the people.

—We wonder that people of other nationalities are so slow to give up the ideas that science has condemned, but have not a little of the same unreasonable Conservatism. Every year when the time for the setting in of the monsoon comes round, we are told that it will occur at the new moon or if that fails at the full moon. Observations recorded for the fifty years prove that a change of weather is just as likely to occur at one part of the moon's course as at another.

—The *Bombay Gazette* is surprised at our "want of sense" in transferring to our columns "with apparent approval," the account of what took place in 'Captain' Condy's meetings as reported in the *War-Cry*. Our contemporary adds:

The *Bombay Guardian* ought to know that in Constantinople and in many other parts of the East the Howling and the Dancing Dervishes work themselves into convulsions precisely similar in character to those superinduced among these besotted people by the ravings of men like Captain Condy. Every friend of religion and real piety ought to sternly discountenance such wicked tampering with the nervous systems and the sanity of ignorant men and women.

The *Bombay Guardian* does know about the dancing dervishes at Constantinople, its editor having seen them go through their performances, nor are we ignorant of many other phenomena brought about by excitement and sympathy. It is possible that the facts reported by 'Capt.' Condy are of this character. If in the sequel the persons thus violently affected should give good evidence of a change of heart, if those who were previously the slaves of sin should be found living soberly, righteously and godlily in this present life, our sense of propriety would be willing to bear the shock given to it by the things reported, and we should perhaps cast about for some differrent mode of accounting for these phenomena. Men are carnal and not spiritual, and as a rule do not believe in the advent of the Holy Spirit to the hearts of men, not being able to see into the heart, and explaining as best they can the outward reformation. We can accordingly see a very good and sufficient reason why, in exceptional instances, there should be physical demonstrations accompanying the outpouring of the Holy Spirit, of such a nature as to convince the ungodly that a power more than human, a divine power is present. There were examples of this under the old dispensation; (see Samuel XIX. 16-24.) And on the Day of Pentecost, Peter, addressing the multitude, could say, God hath shed forth this which ye do *hear* and *see*. The advent of the Spirit on that day was accompanied by phenomena that arrested the attention of the carnal, and carried conviction to their hearts. There is a better way, we acknowledge, even that which our Lord carefully provided for in his instructions to his disciples, when he bade them open the eyes of the blind, cleanse the lepers, cast out devils and raise the dead. Taking the New Testament simply as our guide, it appears to have been the will of the Saviour that the preaching of the Gospel in its integrity and purity should be accompanied by these signs that no one could gainsay. In modern times, the servants of the Lord do not perceive that miracles are possible, and probably they are not, for two reasons, 1, the Gospel is not preached in its pristine integrity and purity, and 2, the faith of the Church is not up to the mark. We believe that God in his infinite love for souls does all that the faith of his people will permit him to, to awaken the attention of men to the supreme importance of salvation. In making these remarks we have less in mind the things reported by Capt. Condy, than such phenomena as were witnessed in Ireland in 1859. Great numbers of persons of every condition, temperament, age and sex were suddenly deprived of all consciousness and remained so for a longer or shorter period. The secular papers brought forward their philosophical explanations of the phenomena, and undue religious excitement was generally assigned as the reason, though some persons thought it must have been the work of the devil. None of these explanations fitted the facts. The revival had been going on in America with extraordinary power for some than a year, but none of these phenomena had been witnessed, though a century ago they were witnessed there under the preaching of Benjamin Abbott; and the revival extended from Ireland to Scotland and England without any such phenomena. These prostrations took place in Ulster, where the people are more Scotch that Irish, and among the staid Presbyterians. The important fact must not be overlooked that the parties who were thus prostrated, when they came to, were found in the great majority of cases to be filled with the Spirit, hungering and thirsting after righteousness, abhorring sin and turning from it. At the moment the attention of the entire community was drawn to the revival. Before men can be brought under the power of the truth it is necessary that their attention should be diverted from the things which ordinarily have such an engrossing interest for them, and drawn to the things that pertain to salvation. In Philippi, when Paul and Silas were preaching there, this end was secured by the casting out of the spirit of divination from the young Pythoness, and by the testimony that she bore, "These men do show unto us the way of salvation." In Apostolic days the gift of tongues proclaimed to men the fact that the Spirit of God was poured out.

—"As there is a faculty of speech, independent of all the historical forms of language, so there is a faculty of faith in men, independent of all historical religions." So said Max Muller in one of his lectures. It is very true; but the all-important question is, what does man do with this faculty of faith? The mind is affected and fashioned by that in which it confides; it is affected for evil or for good, according as it reposes faith in that which is not worthy or in that which is worthy. The condemnation of man and of man's religions is on this ground, that having such a faculty of faith he does not yield it to the true God, but to objects of worship more nearly akin to his own depraved tastes and affections.

—The particulars of the assassination of Lord Cavendish and Mr. Burke brought by the last Mail, are calculated to fill the reader with astonishment. These two gentlemen were walking arm in arm in the broad central road of Phœnix Park, a few minutes after seven, in the evening, May 6th, while it was yet daylight, with people passing by on foot, on bicycles and in cars, in full view of the viceregal palace, and, as it appears, with the Viceroy actually looking on when they were attacked with daggers by four men. A minute or two sufficed for the deadly deed and the four men got off in the car that was waiting for them, leaving their victims expiring on the ground. There were people so near as almost to brush the murderers, but nobody seems to have had self-possession enough to interfere. A month has gone by and there is as yet no clue to the murderers. The object appears to have been simply to kill Lord Cavendish, and if Mr. Burke had not got down from his car to join his Lordship in walking to the Lodge, he would not have been killed. These men knew that Lord Cavendish would be going to his Lodge in the evening, and had doubtless been hanging round the neighbourhood some little time. This was not only a great crime but a great blunder, leading to a revulsion of feeling on the part of many who favoured the Land-League. Lord Cavendish represented a policy of peace and concession, and the wish of his murderers appears to have been to make any such policy impossible. They hate England to that degree that they are unwilling to receive from her amicably, even the things for which they are clamouring.

—The combatants in the triangular duel in Egypt are standing fast: Arabi Pasha, pistol in hand threatening the Khedive; the Khedive with arms outstretched towards the Powers; the Powers with hand streched out in remonstrance against Arabi Pasha. The Powers have now fallen back upon the great modern method of solving difficulties, *talk*. They propose a Conference at Constantinople. Come, they say, let us adjourn to Stamboul and have a good long talk about it. But Arabi Pasha says, "I am no talker, and I have no time to spare. You go and have your talk. Egypt and I will settle our own affairs." The allied fleets are an imposing sight; but if a man can survive the sight of them, he has nothing else to fear from them. We do not see the sense of giving menaces when there is no intention to do any thing. We shall be delighted if things in Egypt are settled upon a right basis without bloodshed; but it is just possible that a forcible demonstration at this juncture would save a great deal of bloodshed in the end. We should not be surprised if religious bigotry were at the bottom of the difficulty in Egypt. The present Khedive has listened to European counsel and inaugurated many important and hopeful changes in the Government of the country. This however has awakened feelings of jealousy among the nobles and notables, who consider it a religious reproach that western ideas should be accepted in the Government of the country.

—We have much pleasure in mentioning the return of Mr. and Mrs. Jackson of the Ch. Miss. Society to Bombay, after an absence in Europe of about a year. Mr. Jackson will resume his labours in connection with the Robert Money Institution.

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—A most distressing event, recorded in our Epitome, occurred last Monday evening, by which Mr. Faulconer, a well-known resident of Poona, descending the Ghaut between Punchguni and Wai, with three children and the cart-driver, was suddenly carried by a mountain torrent over a precipice to instant death. Mrs. F. and her son in another cart escaped were saved. The three children were the children of Mr. Williamson of H. M. Customs. The numbers who have been seeking health at hill stations and are preparing to return with the precious acquisition, may thus be reminded that our life itself is as a vapour that appeareth for a little time and then vanisheth away. Alas for those who are not habitually ready for the last summons.

NOTICES OF BOOKS AND REPORTS.

"Report of the Secundra Church Mission Orphanage for 1881." This institution is at present under the care of the Rev. J. and Mrs. Erhardt, assisted by Misses Schultz, Tillich and Stephanius. There are 240 boys and 216 girls in the Orphanage. Native Church-members, adults, 58. Communicants 146. At a confirmation held by the Bishop Dec. 7th, 73 young Christians were confirmed. Soon after confirmation they for the most part leave the institution, the boys finding employment, and the girls getting married. A good many of the boys are finding employment at Ajmere in the Government Press and in the workshops. Regret is expressed that H. E. the Viceroy, who made Agra his head-quarters for some time, visiting its institutions, did not find time to visit the Orphanage at Secundra. The industrial part of this establishment has not prospered so much as in former years. There are several Catechists who itinerate, visiting the more distant fields in the cold season. The Gospel has thus been preached in about 600 towns and villages. Two Colporteurs sold 5000 tracts realizing Rs. 97. Total expenditure about Rs. 23,000.

"Report of the M. E. School, Bangalore, for 1882." This Report has been sent to us in manuscript. There was an increase in the number of pupils from 56 to 67, (31 boys, 36 girls.) Two girls passed the Peter Cator examination, and one the higher examination. One passed the middle school examination. To assist in purchasing suitable premises a friend in America sent Rs. 7,424. With this, premises for the accommodation of the Principal and the boarders have been obtained. The school has hitherto suffered from an inadequate teaching staff. This difficulty is now to a great extent overcome, the teachers now numbering seven instead of four. In two of the classes the sexes are still mixed. The aim is to obviate this as soon as possible, though the Principal says that he cannot agree with the statement made by Father Lafont that the mixed school system tried in America has been attended with undesirable results. On the contrary that system is regarded as a success and is every year becoming more popular. The Rev. Mr. Richards, Principal of the M. E. Bangalore school, recognizes a difference between America and India, and does not propose to introduce the mixed school system.

"The India Sunday School Manual. A Centennial Volume. By Rev. T. Scott, D.D." Lucknow, 1882. This Manual has been prepared in compliance with the request of the Indian School Union. Great pains have been taken by Dr. Scott to make this a useful repertory of facts, history, principles, opinions and directions, calculated to qualify and assist the Sunday School worker in India in his important duties. This book (235 pp.) contains a history of the Sunday School movement from the days of Raikes downward. It treats of it as a Chr. institution; an evangelistic agency; in its relation to childhood. There is then an account of Sunday-Schools in India; for Europeans and Eurasians; for Native Christians; for non-Christians. The Superintendent, his qualifications and work, and aids. The Teacher. In the remaining sections the general subject is considered under the following heads: the lesson; Teaching; the scholar; Training for the Sunday-School; Sunday school requisites; Sunday Schools literature, English and vernacular. The following are specified as qualifications of a good teacher: piety; knowledge; self-denial; love for children; sympathy; courtesy and kindness; patience and good temper; tact; a cherful face; a lively, energetic manner; promptness; enthusiam. All these points are more or less dwelt upon and illustrated. The International Lesson system is referred to as having given a great impulse to Sunday-school work. The importance and the best means of getting and keeping the attention of the scholars are dwelt upon. In fact the book is replete with valuable hints and statements, and we heartily recommend it to all who are or ought to be connected with Sunday Schools in India. Address the Superintendent of the Lucknow Mission Press.

"What is in the Veda?" (Marathi monthly series of the Tract and Book Society,) has reached a second edition. It was noticed by us when it first appeared. We are glad that this excellent little work by Rev. Baba Padamanji is getting into wide circulation.

"The India Methodist Watchman for June. We find the following subjects treated in this number: Our Native Work—how shall we do it? The ability of converted heathen to support the Gospel; Christian Discipline; Faith Healing; Revivals in America; Disestablishment; Testimony; Experience; The Telugu Mission; the next Step; besides selections and other matter.

"Theism and Christianity. Part I." By the Rev. Nehemiah Goreh. This is No. 6 in the occasional Papers on Missionary subjects edited by the Oxford Mission, Calcutta. The principal object of this lecture is to show that the truths which make up what is commonly known as Natural Religion, cannot be ascertained by reason simply, but that men are really indebted for them to Revelation. Men who reject revelation persuade themselves that they could have attained to the truths of Natural religion (so called) by themselves; but it is a mistake. There is great readiness on the part of the educated Hindoos to accept these truths at the same time that they reject both Hinduism and Christianity. The Lecturer assures them that they would not have known the God whom they worship, would not have had these conceptions of the Godhead if they had not obtained them from Christianity. Without the Bible Theism would have had no existence. Mr. Goreh takes as the text of these Lectures, the words of Christ. "Ye believe in God, believe also in me." Perhaps a better text would have been, "No man cometh unto the Father but by me." When our Lord says. "Ye believe in God, believe also in me," we understand him to say, as you apprehend God, unseen, by faith, so henceforth you are to apprehend me, unseen, by faith. The Lecturer affirms, correctly, we think, that Theism has not been taught except where the light of Christianity has gone. For instance, while he was a Hindoo he did not believe in God as the Creator, and he proceeds to show that this doctrine is not taught in the Hindoo sacred books. According to these, the existing universe is simply a development of Brahma, as the spider's web is developed from the spider. When the Hindoo books speak of God as the "Creator," it is in this sense. According to Vedántism there is only one entity and that is Brahma. The visible creation is not a real existence. It is all *Maya* or illusion. The Lecturer then takes up the holiness of God and proceeds to show that it was never known until made known by Christianity. Similarly, his omnipotence and his mercy. The words are found in Hindoo books, but with very different meaning attached from that which really belongs to them. And this does not apply to the later books of Hinduism merely, but to the *Upanishads*. The doctrine of Transmigration and Absorption militates directly against the Christian doctrine of immortality. Mr. Goreh effectively combats the notion entertained or professed by some in this country that the truths of Theism are taught in the most ancient books of Hinduism, though afterwards corrupted and covered over. The Rig-Veda Sanhita is throughout polytheistic. Polytheism does not mean that the worshipper denies the existence of One supreme God; the commonest Hindus acknowledge this; it simply means that as a matter of fact the individual worships many deities. The Lecturer shows that the words "One only without a second," often quoted to prove the absolute unity of God, mean something very different, viz. that the universe is substantially one with Brahma. We have much pleasure in recommending this able and important Lecture to our Native friends and all who are interested in the discussion. Its price is 6 annas, and it may be had from the Oxford Mission Press, Calcutta.

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SATURDAY, JUNE 3, 1882.

HOUSEHOLD HOLINESS. II.

Some have a defective sense of the true nature of consecration, looking upon it as simply binding them to receive whatever the providence of God may bring upon them, with unrepining submission. It means this but it means more. To consecrate ourselves to God is to make ourselves over to God to do all the good pleasure of his will, and it binds us to study diligently the word of God that we may ascertain the will of God in all particulars and do it heartily. Consecration is worth nothing

unless it be accompanied by faith, which admits the love of God to our hearts. This love constrains us to do our best to find out all the will of God. We cannot receive Christ as our Saviour without consecration; for Christ says, Except a man forsake all that he hath he cannot be my disciple. We have at first, it may be, very defective views of what the Lord would have us to do and to be; but we are pledged to employ all our powers for him, just so far as we come to the knowledge of these powers, and just so far as we ascertain what is pleasing in his sight. A man that ships as a sailor may have at first very crude notions of the work that will be assigned to him and of his ability to do it; but as he gets to be more and more familiar with the work and finds out how to do it, he understands as a matter of course that he is to do it, under the same engagement. His usefulness may be much greater the latter part of the voyage than it was at the beginning, but he never thinks of imagining that this gives him any new claim. He expects to do not merely what he knows how to do but what he learns how to do. The veteran soldier is far more serviceable than the raw recruit; but even the raw recruit has given himself wholly to the sovereign. The adversary tries to get away from the Christian the recollection of his being thus consecrated and lead him to act in some respects independently, serving himself in certain matters and serving Christ in other matters. The true conception of consecration is secured when we love God with all the heart. It is not by any process of self-tutoring that you will bring yourself to entire consecration, but by opening the heart for the irruption of divine love. Household holiness means that God is supreme in the household. All the arrangements of the household show that the head of the family is Christ. The earthly head is his steward and is responsible to get the will of the Master fully carried out in the household, so far as circumstances will permit.

Almost all the difficulties that a Christian parent encounters in ruling his household for the Lord, are caused by neglect at the beginning. Infancy has its prerogatives, and the fault is in allowing these to be carried too far. A human being entering upon life needs first to be made acquainted with his own individuality, his powers, his rights. What we commonly regard as selfishness in an infant is simply the ordained process by which it becomes acquainted with its own powers, and with a world existing around about in which these powers find their play. It must learn its own rights before it can begin to form a conception of the rights of others. In the nurture and admonition of the Lord rightly administered by the parent, the season for individuality to develop itself will be properly measured, and at the right time pains will be taken to make the child acquainted with the rights of others, especially of the parents to obedience, and of sisters and brothers to deference and concession. Selfishness begins when the reign of individuality is allowed to overstretch its bounds. We are firmly persuaded that the most favourable period for conversion, that in which the enemy has least strength to resist, is at the age when thought begins and the child is made acquainted with the rights and claims of those about him. It cannot be doubted that the grace of God is freely offered for the impression of divine truth upon the little child's mind. What a sad, sad mistake to neglect this golden opportunity, and allow the adversary to forestall grace by selfishness. This selfwill, this devotion to one's own way, grows with the child's growth and strengthens with its strength, and constitutes in more advanced years a terrible barrier for the truth and grace of God. Let the Christian parent seek the wisdom that is from above that he may know how to make the little ones acquainted with Christ from their earliest years.

APOCALYPTIC SKETCHES. XLVIII.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast." Rev. XVII. 12.

Here we have a statement which at first glance seems self-contradictory. There are ten kings which in some sense are not kings, for they are without kingdoms. If they have no kingdom where is their kingship? Let us bear in mind what the sacred writer is specially engaged in setting forth, namely, the leading features in the history of Christendom. He follows the truth through its corruption and pictures to us a system professing to be the Church of Christ, mingling its own rule with the secular rule of the various countries of Christendom. No one that knows any thing about the history of modern Europe will have any difficulty in identifying nations in which the secular and religious authority are blended or allied in such a way as that the secular power seeks to promote the interests of the church, and the ecclesiastical power seeks in return to promote the secular interests of the nation. Let us now conceive of a time when the limitation which the secular power receives through this alliance with the Church, is felt to be galling and unbecoming by the several rulers of the states. So long as there is this religious *imperium in imperio*, they will feel that they are shorn of their proper authority and sovereignty. The Church is now looked upon with jealousy, and every thing is done to bring about a different condition of things, when the Church shall be the servant of the State and the authority of the latter without any check from this quarter. This then appears to be what is indicated by the expression in our text, kings without kingdoms, kings not having power as kings. They are grieved by the discovery that the Church has had simply her own ends in view, and has sought to utilize the State for the advancement of those ends. They begin to recalcitrate. They aim to clothe themselves with absolute power, using the Church to confirm their authority, but insisting upon her subordination. We have only to state this for every student of history to recognize the likeness in the states of modern Europe. The claim of the Church of Rome is that her own interests are supreme, and that the highest function of the secular prince is to carry out the instructions of the Church. Our modern rulers feel that it is an insufferable indignity to be in any degree a tool in the hands of the Church.

"These have one mind and shall give their power and strength unto the beast," 13. They are of one mind as to the necessity of shaking themselves free of all that stands in the way of their perfect sovereignty. They are devoted to the Roman-Catholic Church. They have no idea of favouring any other, though they may tolerate them. They give their power and strength unto the beast, i. e. the beast viewed apart from the woman. The beast with the woman sitting upon it, means such an alliance of Church and State as allows the Church to rule, using the resources and capacities of the State for the furtherance of her own views. But the beast by itself means a system in which the secular power makes the religious subservient to its purposes. This is just the conception that these ten Governments are here represented as holding and wishing to realize.

"They shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with Him are called and chosen and faithful." 14. The Lamb speaks to us of non-resistance, submission, patience, innocence; of him who is meek and lowly of heart; yet is the King of kings. His true Church seeks not the honor and grandeur of the world, but walks in his steps, suffering cheerfully, and committing its cause to Him that judgeth righteously. See Psalm xlv. "The meek shall inherit the earth." These ten rulers of Christendom, when they shall see a people of the Lord bold in declaring the whole truth, and intensely zealous for the honor of their Master as the only One through whom we sinners can draw nigh to God, shall see no beauty in the system that they should desire it. They have no contention with Rome except as she interferes with their supremacy. "They that *are with him.*" *With him in his aims, in his* testimony, in his love for the souls of men, in his undivided loyalty to God. They are called and they know their calling; they are chosen, a separated people; they are faithful, seeking the uttermost salvation. They have no compromises with the world, but give the truth of God full expression in their lives. They constitute the army of the Lord; they are aggressive, militant against all corruptions of the truth, and thus encounter the same opposition that our Lord himself encountered in the days of his flesh.

REMINISCENCES. CLXXV.

Extracts from Diary. Bombay, 1848.

Sept. 17. What a heavenly Sabbath this is. How beautiful the trees and flowers in the neighbouring garden look to me, and the face of the heavens and the blessed sunshine, and how delightful is the song of the birds. And what precious thoughts of the Messiah inundate my soul. He is so much mine own. He is all mine, as though there were none beside me. Oh hallowed be this prerogative of his infinite nature that he can be to each as though each were all. He is my God. With me always and always soliciting my regard. He names himself the bread of life, and tenderly invites me to feast and feast and feast again. He is in me a well of life. He calls himself my life, and thus makes his presence essential as my blood.

Sept. 25. The above Sabbath was clouded at evening by some developments in Razoo. He come to my room in a state of intoxication, having been seen by others of the Mission. Since then his conduct has been bad, and I have with difficulty hindered myself from being entirely alienated from him. But while any thing whatever can be done, an enquiring Hindoo must not be given up. But the work is to be all gone over again with him, all that

has been done for four months proving thus fruitless. He appears of late to have unaccountably degenerated. During my illness he has been under the faithful instructions of Bro. W.—I incline to think that I showed him too much affectionateness and allowed him too much familiarity; so that he was spoilt for the company of other Christians. He seems desirous of having me instruct him again; but my manners and my feeling have changed towards him. I pray that I may not acquire any ill habit as regards my conduct to the Natives. I owe them love, even the love that Christ shows me.

This enquirer was just number one of a long, long list that made their appearance in subsequent years actuated by worldly motives, studiously disguised. H. slowly learned that many of those who ask to be taught the Gospel are the greatest scapegraces in the community, men who have thrown off the restraints of their own systems and have no desire to come under any other.

To-day I have returned to my room which I left Aug. 30 for the parlour above, kindly converted into a bed-room for me. Precious has been my residence there. Precious the revelations by day and night. Precious the meditations on God's truth. Precious the augmenting health given me as it were by rations, day by day. Precious the consolations afforded by God's people. Precious the contemplation of the Redeemer's nature. I call upon my soul to praise a benignant and long-suffering God especially for these thoughts and impressions, viz.

1. That there is no necessity for dating the conquest of India to Christ centuries hence. I was disturbed by a conversation held with a missionary brother holding such a view and supporting it by strong arguments and facts. The moral degradation and intellectual feebleness of the people were such that there was nothing for the Gospel to take hold upon. And afterwards I thought of the preparation that seemed made in the world for Christ at his advent. He came in the fulness of time. But has there not been a vast work of preparation going on in India for 100 years? What amazing things hath God wrought! Viewed politically and externally it would seem as though God were saying, Now is the accepted time. But the all-comforting reflection was concerning the power of the Holy Spirit. The greater the difficulties the greater the need of the Spirit; I mean, the greater the measure of spiritual influence needed. God the Father is all-powerful for his work; God the Son for his; God the Spirit for his.

2. But the measure of the Spirit given will be according to the measure of desire and faith exerted in prayer. Hence there must be new prayer in order to have these great successes.

3. I must have nothing to do with conscience as a Master; Christ must be my only Master. It is a grievous sin against Christ to go about any thing merely because conscience dictates it. I must be scrupulous to guard against this in every thing. Love and joy must characterize my doings, and my attempts. [Constrained by love, not by a painful sense of obligation.]

4. Christ is with me always, whether I recognize it or not. Hence the greatness of the sin of unbelief. I must cultivate very sedulously all the day long the habit of abiding in him, drawing from his fulness, having him to guide me at every step. It is strange how I have declined here, and how hard it is to rise again.

5. Rigid self-denial must be cultivated till it become as pleasant as nature itself.

6. Faith must be cultivated with regard to the condition of the Hindus under the wrath of God.

7. It is necessary to guard against forgetting the value of time, of its moments; and specially as it is employed in reading. There should be no reading without rumination, and a reference to future use.

But the great thing is prayer, prayer, prayer. In true prayer all omissions and transgressions become manifest and the true way becomes clear as day.

THE MINISTRATION OF THE SPIRIT.

(Communicated.)

THAT the Christian believer is the medium through which the world is to receive the word of God, is admitted by every one. And that the Christian believer is to mediate to the world dead in sin the quickening Spirit is equally true. This is the doctrine set forth in St. Paul's paragraph in 2 Cor. 3: 1—18; 4: 1—6.

1. That the word, spirit, in this paragraph is not always spelled with a capital letter, is no sure guide to its signification. There is no harmony among translators in the use of the capital letter in this paragraph. Some use it in one place; others, in another.

2. This church at Corinth was composed of Christianized Jews and converted Gentiles. The historic Jew looked so exclusively to the letter of the law that he entirely lost sight of the spirit, or substance, of the Mosaic Covenant.

The indwelling Holy Spirit as the interpreter and conservator of the word of God, was an idea wholly foreign to the Cabalistic Jew. An external ritual the observance of which was thought to confer righteousness, was all that he saw. And to secure the letter of the law from misapplication or abuse, he hedged it about with numerous traditions of his own. This characteristic led these Jewish Christians at Corinth to look exclusively to the letter of the New Covenant.

To bar this habit, St. Paul declares himself to be a minister of the Spirit of the New Covenant, instead of the letter of it. And that no one might take him to mean simply the temper or quality of the New Covenant, he characterizes this Spirit as the Agent who gives life, the "Spirit of the living God" spoken of in the third verse of the third chapter.

3. The Covenant ministered by Moses viewed God from the standpoint of His Law: but the New Covenant ministered to the Corinthians by St. Paul views God from the standpoint of His Spirit. The Law led to Christ and regeneration by the Spirit; and, so, the Spirit exalts Christ and magnifies the Law. In the Mosaic Covenant a veil intervened between God and mankind; but in the New Covenant the veil being removed, the believer comes into the immediate presence of God; "having liberty to enter into the holist by the blood of Jesus." The Old Covenant was God revealed in the Law; the New Covenant is God revealed in the Holy Spirit. Both Covenants come of the atonement of Jesus Christ manifesting the love of the Father for a lost world. But the glory of the Mosaic Covenant is lost in the exceeding glory of the New Covenant as moonlight is lost in the sun's meridian splendor.

To minister the New Covenant, therefore, is to communicate by faith the Spirit of the New Covenant (Acts 8: 14—17). That such was St. Paul's experience is evident from his own testimony. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power (1 Cor. 2: 4). That this experience was common, seems clear from St. Peter's statement that heralds of the New Covenant, "preached the Gospel with the Holy Ghost sent down from heaven" (1 Pet. 1: 12).

4. This communication of the Spirit becomes possible when we behold, without intervening veil, the glory of the Lord, being "changed into the same image from glory to glory even as by the Spirit of the Lord." Others thus are permitted to see the divine glory in us and are led to accept the same glorious salvation. This idea is clearly conveyed by the Revised Version, which reads, "with unveiled face reflecting as in a mirrior the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." More clearly still is the idea presented in the translation of the eminent critics, Conybeare and Howson: "We all, while with face unveiled we behold as in a mirrior the brightness of our Lord's glory, are ourselves transformed into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit." (Life of St. Paul, vol. II. p. 108).

5. That St. Paul's preaching communicated the Spirit of God is further manifest from the third and fourth verses of the fourth chapter. But if our Gospel is hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them." The apostle affirms that if any do not obtain salvation under his preaching it is because of their own minds being blinded and their hearts veiled against the light of the glorious gospel falling upon them. But by what instrumentality does this divine radiance reach "them that believe not"? The apostle's reply is: "For we preach not ourselves, but Christ Jesus the Lord."

To preach Christ is not simply to convey to another the doctrine concerning Christ; but to transmit his personal power. The sixth verse shows how this is done. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The idea is that God shines in the apostle's heart in order to shed forth upon others the radiancy of the knowledge of the glory of God in the face of Jesus Christ. Conybeare and Howson read this sixth as follows: "God, who called forth light out of darkness, has caused his light to shine in my heart that the knowledge of his glory manifested in the face of Jesus Christ might be shed forth [upon others also.]"

That St. Paul transmitted the glorious personal power of Christ as well as the truths concerning him, is beyond doubt. That this grace is now possible the Holy Scriptures clearly teach. And that the Holy Spirit conveys this divine glory into the world by the way of the Christian believer's heart, the foregoing scriptures clearly prove.

THE FACT IN HISTORY.

Since the apostolic age this doctrine has had its exemplifications. The Vicar of Madeley, the Rev. John Fletcher, so flamed with the glory of Christ's countenance that people of a foreign tongue would attend his services to *see* him preach, although they could not understand his language. While president of the college at Trevecca he would often break forth in rapturous prayer, praise and exhortation in the recitation room; when languages, arts, sciences, and even theology itself, were all forgotten in the flood of heavenly light bursting from his soul and melting every one to tears. He would then say: "As many of you as are athirst for the fulness of the Spirit follow me into my room...And there they continued praying for hours together "with Mr. Fletcher in their midst" so filled with the love of God, that more than once, he cried "O my God withhold thy hand, or the vessel will break"—(Wesley's Life of Fletcher).

Rev. Joseph Benson, speaking of Mr. Fletcher's attendance at the Conference of 1777, says: "His appearance, his exhortations and his prayers broke most of our hearts and filled us with shame and self-abasement for our little improvement." Rev. Joseph Benson, the Commentator, according to Dr. Stephens, was so powerful in word that his immense congregations were moved not only to tears but to loud wailing." Ten thousands gathered to hear him in the open air at Gwennap; and hundreds

and even thousands wept for joy, or cried out in a manner that would have pierced a heart of stone." On one occasion conviction for sin ran like fire through the multitude and the conscience-stricken sinners fell by hundreds as if slain by his words." The eminent Baptist preacher, the Rev. Robert Hall, said of Mr. Benson, He is irresistible, perfectly irresistible."—(Stephen's His. Meth. vol. III. pp. 106, 107). The Rev. Wm. Bramwell testifies of this "light of the knowledge of the glory of God in the face of Jesus Christ as follows : "Justi-"fication is great,—to be cleansed is great,—"but what is justification, or the being cleans-"ed, when compared with this being taken in-"to himself?" The world the voice of self—"all is gone; and the mind bears the full "stamp of God's image : here you talk and "walk and live,—doing all in him and to him. "Continual prayer, and turning all into Christ "in every house, in every company,—all things "by him, from him, and to him."!

"To be cleansed from sin is great indeed; "but to receive the inward glory in its full in-"fluence,—this is the salvation; When you "receive this cup of salvation, the effect will "be the clamor of self is over; the slavish fear "of being nothing is over; the soul keeps its "place in God and is ready for all that comes "upon it. It bears; it forbears; it thinks no "evil, it cannot dwell or live here. O this "heaven of God's presence, this opening into "glory." (Life of Bramwell. pp. 207,210,216).

Such an experience is not above temptation, but abounds in the midst of fiery trials. Mr. Bramwell writes to a friend: "My warfare is continual. "I am surrounded with the powers of darkness."

Dr. Abel Stephens says of him, that "Wherever he went on his circuit, he was a flame of fire; the wicked trembled, the devout wept for joy, and the converts were comforted." (Hist. Meth. vol. 3. pp. 216.)

Rev. Benjamin Abbott, the most powerful evangelist of his times, was a remarkable example of the "ministration of the spirit." The historian of Methodism styles him, "An evangelical Hercules," "a problem to the students of our histroy." So powerfully did the Spirit work in him that the wicked "fell back or sank prostrate before him, seeing his face as it had been the face of an angel."

Saints and sinners, the cultured and the uncultured, often fell prostrate under the power of his preaching Christ. At a conference Lovefeast in the city of New York he was the third to testify. He says; "When I came to the account of my sanctification, down dropped one of the preachers, and did not rise until the Lord sanctified his soul. *I then claimed the promise*, and in a moment the house was filled with cries screeches and wonderful shouts, "some were fully sanctified and others were justified under this mighty movement of the Holy Spirit."

Do not overlook his statement: "*I claimed the promises.*" This list of Holy men, marvels to us, might be extended by other examples among the fathers of Methodism; but we must close with that mighty man of God among the Congregationalists, President C. G. Finney. Having preached one evening in a Cotton manufacturing community a few miles from Utiea, in the state of New York, the next day he visited the Cotton mills. On entering the weaving department, among a great company of young women operating the looms, two, observing him closely, spake to each other in a trifling spirit. Their levity deeply affected Mr. Finney; and approaching nearer, he steadily fixed his eyes upon them. One of them became much agitated. A thread broke; and she, in vain, attempted to mend it, because of excessive trembling. As he steadily beheld them, they fell on their knees in penitence. The influence rapidly spread; and in a few minutes all work was abandoned, and weeping and lamentations filled the room.

Mr. Finney had not said a word; he could not have been heard for the noise of the looms, if he had spoken. The proprietor entering at this moment, said to the superintendent. "Stop the mill, and let the people attend to religion; for it is more important that our souls should be savid than that this factory should run" — (Memoirs, p. 184). Mr. Finney says; "I have many times seen people unable to endure the word. The most simple and ordinary statement would cut them off from their seats like a sword, would take away their bodily strength and render them almost as helpless as dead men." Several times it has been true in my experience that I could not raise my voice, or say any thing in prayer or exhortation, except in the mildest manner, without wholly overcoming those that were present."

A Scientific Fact.

The foregoing sort of experience has the support of science. According to psychology, there is a downward tendency of spirit; and there is a also an upward tendency of spirit. The downward tendency presents, in the face, a sensuous, opaque look; while the upward tendency presents, in the face, a spiritual transparent look. The opaque look comes of the dominion of the appetites. The transparent look reveals the supremacy of the conscience.

Man's higher nature actuated and illuminated by the Spirit of God in blissful supremacy of the conscience dominating the lower nature, gives what Joseph Cook denominates the "Solar look." And this, he says, differs from all lesser and natural illuminations in that, "in it God seems to overawe beholders and to rejoice." He further declares: "The intellectual, the aesthetic, the executive, and all other light combined, quails, other things being equal, before the solar light. Our age believes in culture; a more scientific age will believe in solar self-culture." But there is only one form of culture that gives supremacy, and that is the form which produces the solar look; and the solar look comes only from the Light that lighteth every man that cometh into the world." (Bostan Lectures.)

And this solar self-culture is obtained and communicated according to 2 Cor. 3 : 18 ; 4 : 6.

Dr. Delitzsch, speaking of this revelation of divine glory in human consciousness, says, "It happens sometimes, that the indwelling of Christ and God and His Spirit . . . . signalizes itself with such an energy in the believer, that the human individual life is overflowed and swallowed up by the divine as by a river of delight (Psa. 36 : 8)"—Biblical Psychology Ecstacy.) p. 418.

Science accords with the Christian Scriptures, that the highest and the most important culture is that spiritual culture under the baptism of the Holy Spirit receiving and reflecting the light of the knowledge of the glory of God in the face of Jesus Christ."

S. P. Jacobs.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Bro.—Coonoor is becoming more and more a favorite sanitarium and this year every hotel and boarding house has been crowded and I have again and again heard of persons being unable to *come here* for want of accommodation. Amongst other visitors, we have had a large number of Padres (at one time over 20, of different denominations, were here) the majority of whom are connected with the Church of England one of which party, Rev, "Father" Rivington, has been delivering a series of special sermons and lectures. In a few weeks, all these visiting Padres, will probably have returned to their respective Stations, and then, this field of labor will again be entirely left to the Resident Chaplain, (a strong *Anglo-Catholic*) and myself, there being no other Church in the place, save the native Church (connected with the Scudder Mission), and a small Roman Catholic Church.

The "Union Church," here, of which I have been in charge since February last, presents some very encouraging aspects. Our Sunday evening services have been so largely attended that it was found necessary, some time since, to enlarge our place of worship and we are now diligently looking for a suitable site on which to erect a more commodious and attractive building. Dr. Murray Mitchell and his wife have been with us for some time—they have taken a great interest in our work and the Doctor has rendered us most valuable help by his private intercourse with our people, and his public ministrations amongst us. His visit to Coonoor will long be gratefully remembered here.

At our last Monthly Communion Service, Rev. G. W. Christian of Bangalore happened to be with us and preached a delightful sermon from 83 Psalm 3. "Thy hidden ones." Several of the congregation afterwards testified to me, of having been much edified and refreshed by our brother's discourse.

After the sermon between 70 and 80 persons partook of the Lord's Supper, amongst whom were members of the Church of England, Presbyterians, Baptists, Methodist Episcopalians, Wesleyan Methodists, Plymouth Brethren &c.

"Behold how good and how pleasant it is for brethren to dwell together in unity."—May this spirit of oneness in Christ ever abide here.

Last month we inaugurated a monthly Missionary Prayer meeting. At our first meeting we had addresses from Rev. Mr. Rice of the London Mission, Bangalore. Rev. Mr. Winslow of the Wesleyan Mission, Ceylon, and Rev. Dr. Mitchell of the Free Church of Scotland. Rev. Dr. Scudder of the Arcot Mission was also to have spoken but was prevented by sickness. Besides the addresses we were led in prayer by two clergymen of the C. M. S.

Next Monday (D.V.) we are arranging for a special meeting for the purpose of giving Dr. Mitchell an opportunity of expounding the principles of the Evangelical Alliance, a branch of which he is very anxious to form here before leaving.

Believe me
Your affy. in Jesus,
Isaac F. Row.

NOTICES.

Received from J. N. C. B. for the Telugu Orphanage, (Eurasian) Rs. 20-4-0. From R. S. A. for the M. E. Church current expenses Rs. 10.

Social Tea Gathering at the Temperance Hall Coffee Room 3 Apollo Street Fort, on Monday the 5th instant 8 p.m. Admission 8 Annas. All are invited.

Baptist Church (Bellasis Road, Byculla.) The Rev. Dhanjibhai Nowroji will (D.V.) preach to-morrow (Sunday) evening at 6 o'clock.

Epitome of News.

Saturday, May 27.

—*Word and Work*: The *Times.* in calling attention to the *Hibbert Lectures* now being delivered by professor Kuenen, summarizes the methods of successful research in these wo ds: "To collect all the available materials of kno vledge from every quarter, to compare, to sift, and to verify, to take nothing on mere authority, to be cautious in balancing evidence

and chary in the construction of hypotheses, to draw no conclusions beyound the warrant of the premises, to be ever open to the light of fresh evidence and to the influence of reasonable discussion—this is the true method of science, whether it is applied to the study of religion or to that of any other phenomena." It is hardly necessary to say that we have no objections to urge against any such scientific method. But it is not quite fair, in connection with this admirable definition of a wise procedure, to speak with unqualified approval of Professor Kuenen's lectures. No one who has any acquaintance with the writings of the Leyden Professor can be ignorant of the fact that his so-called historical investigations are stringently limited by two very significant assumptions. He assumes, firstly, that where there is any trace of the supernatural, the narrative, to that extent at least, ceases to be historical; and, secondly, that religion, beginning in the simplest and rudest forms, strictly follows the Darwinian law of evolution. All records of the past, however authenticated, if they conflict with these assumptions, are rejected as unworthy of credit. If may be fairly argued that he constructs an hypothesis, refuses to balance evidence, neither compares, sifts, nor verifies, and only chooses such available materials of knowledge as commend themselves to a mind which has already prejudged the whole case.

—The *Sunday at Home* has an interesting paper on Mr. Spurgeon's Orphanage at Stockwell, the origin of which is thus recorded:—"In Mr. Spurgeon's magazine, *The Sword and Trowel*, for Oct. 1866, the following announcement occurs:—'A sister in Christ has requested us to take the care of 20,000*l*., which she desires to consecrate to the Lord's service, by putting it in trust for the maintenance of orphan boys, with a special view to their godly education, in the hope that, by divine grace, they may be converted and become ministers and missionaries in future years. Being weighed down with cares, we still hesitate in this business, but dare not do other than follow the intimations of the Divine hand.' Here we have the genesis of the Orphanage and the object with which the work was undertaken clearly defined. The donor of this munificent sum was the window of a clergyman, and an entire stranger to Mr. Spurgeon. Her letter, in which the offer was made, fairly took him by surprise, and he was doubtbful as to its genuineness. It seemed too good to be true A friend, however, said he had better go and see. An interview being arranged, he went, and the abode of the writer not being suggestive of wealth, he said he had called respecting the two hundred pounds she wished to place at his disposal. 'Dear me,' said the lady, 'did I write two hundred? I meant twenty thousand pounds! Assuring her that she had actually named in her letter the large sum he accounted for the discrepancy by saying,' Concluding there might be a nought or two too many, I thought I would avoid giving offence by being on the right side, and say two hundred!' The securities for twenty thousand pounds were soon forthcoming, and Mr. Spurgeon was fairly committed to the task of founding and directing an orphanage for fatherless boys."

—The New York legislature is called upon to perform a most pleasant duty for a citizen of another State. Mr. John F. Slater, of Connecticut, whose business has been prospered in a high degree, so that to-day he is reported to be the wealthiest man in Connecticut, has asked for the incorporation of a board of trustees to hold and administer a fund of $1,000,000, the income from which shall be used for the promotion of education among the colored population of the Southern States. This Slater fund, (for that is the name it is destined to bear, notwithstanding the giver's modesty), will do for the colored people what the Peabody fund is doing for the poor white population of the South, and the methods indicated by Mr. Slater for the application of the income are in some particulars identical with the regulations of the Peabody fund.

—Professor Robertson Smith, author of "The Old Testament in the Jewish Church," has nearly finished for publication a critical treatise on "The Prophets, their Work and Times. Professor Smith has just been elected to the degree of LL. D. by Aderdeen University.

—More than one-half of the graduating class at Union Theological Seminary, New York, are to become missionaries.

—*Times of India*: We regret to announce the death of Mr. Sorabjee Jamsetjee Jejeebhoy the third and youngest son of the first Sir Jamsetjee Jejeebhoy. The deceased for some days previous to his death had been suffering from dropsy consequent upon some organic disorder of the liver, and finally succumbed to it at about 9 o'clock yesterday morning at his residence at Tardeo. It is a strange coincidence that the first Parsee Baronet, his widow, the Dowager Lady Avabai, and his sons the late Cursetjee Jamsetjee (second Baronet) and Mr. Rustomjee Jamsetjee all died from the effects of dropsy. Mr. Sorabjee Jamsetjee Jejeobhoy was born on the 24th October 1825, and was consequently fifty-seven years old at the time of his death.

—Capt Penno, hunting in Cashmere, accidentally shot a Native, killing him.

Monday, May 29.

—*Times of India*, Allahabad, 28: The Maharajah of Bulrampore died at his residence here last evening from the effects of a serious malady brought on by a severe chill caught early in April, whilst journeying from Lucknow to bid farewell to Sir George Couper. The funeral obsequies were performed this morning at Triveni, the sacred confluence of the Ganges and Jumna. The Maharajah was one of the most highly respected native Princes, and his loss will be felt far and wide.

—The *Indian Daily News* recommends the prosecution of the *Shome Prakash* for publishing two articles which "preach pure and rank sedition, and openly persuade the people to look forward to the arrival of some new rulers as their only chance of escape from poverty, oppression, and misrule."

—*Daily News*: Mr. Emerson had lost his memory of late, and was conscious of the loss. He mentioned to a friend not long since that, in travelling through Europe on his last visit, he could not remember whether he had or had not been in some famous city before. He could not remember whether he had or had not read Hawthorne's novels—those novels which he once so greatly admired, the works of the friend whose career and whose hopes in the early Brook Farm days he had watched with so much interest. He suddenly forgot the name of Mr. Whittier at a banquet given in honour of the venerable New England poet.

—*Bombay Gazette*: There are other dangers, it would appear, besides that of vegetable contamination, besetting the Tulsi Lake. The voracious muggur has become very numerous therein. A few days ago one was shot by a well-known Bombay legal authority. Curiously enough, the animal was killed instantaneously by a charge of shot from a shot-gun, although the distance was by no means inconsiderable. The shot entered a soft place in the throat near the angle of the jaw, and made a deep hole. The animal being brought on shore, a native pulled open its large jaws, and was considerably alarmed when they snapped to with a force sufficient to take his hands off had they been in the line of the teeth. A stick which was afterwards inserted was crushed up by a similar display of post-mortem energy.

As Tulsi is an artificial lake, the question arises how the alligators got there.

—On the 25th inst. E. C. K. Ollivant, Municipal Commissioner, took charge, as a present to the city, of the drinking fountain with a clocktower, raised by public subscriptions in Bazaar Gate-street, to the memory of the late Bomonjee Hormasjee Wadia.

—*N. Chr. Advocate*: Moses Taylor Esq., of Scranton, Pa., has placed in the hands of trustees $270,000 for founding at Scranton a hospital for disabled employes of the D. L. & W. railroad company and the Lackawauna Iron and Coal company. It is the design of the founder to have about $200,000 of the money invested as an endowment fund.

Tuesday, May 30.

—*Times of India*; Alexandria, 29: The situation has again changed. In order to avoid bloodshed, the Khedive has reinstated Araby Pasha, but only temporarily.

—France has lately been excited by an extraordinary and exceptional event. This was a banquet which it was proposed to give to an engine driver named Grisel who was recommended long ago for the Legion of Honour, on account of his presence of mind in disobeying orders, by which he saved 120 lives. On a night, November 23, 1857, a train driven by him arrived at Mid le Comte station, in the department of the Allier. When the station master signalled him to go on, Grisel, who heard a pecular roaring in the river, said, "I won't. I don't think the bridge is safe." He was threatened with dismissal, but a few minutes later the bridge was carried away by the flood, and he received the thanks of the passengers. He went on quietly with his perilous and poorly-paid vocation, always bearing a good character. M. Raynal, the Minister of Public Works under M. Gambetta, took notice of a long-standing recommendation of Grisel for the coveted red ribbon, and gave it to him. The case of a man in Grisel's position being decorated is thought so important, that 250 senators and deputies put down their names for a banquet to him. Victor Hugo, at his own request, was honorary chairman.

—A painful sensation has been caused in Vienna by a story from Cracow, according to which a nun in a convent there has been inhumanly treated. The correspondent of the *Daily News* says:—She belonged to a good Silesian family and gave all her property to the convent eighteen years ago. But for a faithful old servant who followed her into the convent in order to be near her, she would probably have died under the treatment she received. Her brother could only obtain an interview with her by calling in the police. She had to be supported by two nuns, and appeared in a terribly emacitated condition. Having refused to accept a young confessor introduced into the convent some years ago, she was confined alone in a cell, and the sister were forbidden to approach her. The Stadtholder will have the case thoroughly examined.

—*Indian Witness*: The new "Home" of the ladies of the Zenana Mission, connected with the London Missionary Society at Bhowanipore, was formally opened on Tuesday evening last. Brief addresses were made by Messrs. Johnson, Ashton and Kerry, all of whom agreed in the opinion that the development of what is called Zenana work in India has been very remarkable. The Home at Bhowanipore cost Rs. 34,000 and is well adapted to its purpose.

At the opening of the Home the Rev. W. Johnson made some statements which manifestly surprised as well as gratified his hearers. He said that the Bhowanipore Home was the sixth institution of the kind in Calcutta, and that the ladies now engaged in missionary work in the city had actually more pupils under instruction than were enrolled in all the boys' schools of all the great Societies which had been so much longer in the field. The total number of the women and children receiving instructiou from Christian teachers is over 4,400, which is one thousaud more than the total number enrolled in boys' schools. It will be said, of course, that many of these receive only a nominal amount of instruction, but

when this is granted the significance of the figures cannot be denied.

An impressive sermon,—if we may use the word in this connection,—was preached at the Lal Bazaar Coffee Rooms on last Sunday evening by Miss Sugden of the Church Mission. A large number of sailors were present, and listened with close attention. We may object us much as we please, but the unmistakeable fact remains that not only seamen but many others of most needy classes listen to the gospel much more willingly, and even eagerly, when it is preached by women than when preached by men. The best work which has been done among the seamen in Calcutta has been the work of Christian women.

—*Indian Churchman*: One fact mentioned by Dr. Gell is, we fancy, unique in the history of Missions. In Tanjore the length of the service of the Rev. C. S. Kholhoff, added to that of his father, and of his grand-father, amounts to no less than 153 years. Since 1737 there had always been a Kholhoff at work in the Mission field of Tanjore up to the end of the year, 1881 when the last of the three died.

Wednesday, May 31.

—*Indu Prakash*: We are sorry to record the death of Mr. Moroba Vinoba Sanzgire, a useful and old citizen of Bombay, and a valued member of the religious and social reform party amongst us. Mr. Moroba was one of those who joined the late Mr. Rambalcrishna, in organizing reform movements in this city. Ha was a member of the Prarthana Samaj, which loses in his death one of its most useful and active promoters.

—*S. India Observer*; Coonoor: The dark and ignorant superstition, which is fostered by the Todas and Badagas on these hills, teaching them to hate and dread the Kurumba race in the belief that they possess supernatural powers of killing them by sorcery and witchcraft, and which was the cause of the Kotagiri massacre at the end of 1874, although smothered and dormant since that date, has once more burst forth into flame, and culminated in the most cruel murder of an innocent Kurumba, his wife and three boys. The simple facts of the case seem to be as follows:—The son of the Badaga headman of Elmnaad village (northern boundary of Todanaad) lately fell sick and died. The village priest being consulted, the cause of the death was attributed to the "evil eye" and magic of the unfortunate Kurumba who was straightway seized and put to death and his body burnt on the same funeral pyre and with the ashes of the headman's son as a sacrifice. One life not being considered sufficient to appease the wrath of the gods, a party was sent to fetch his wife and children who were hunted down to a village at the foot of the hills near Segoor, there secured and brought back alive to the burning place where they also were brutally murdered and cast into the flame. News of the tragedy having been sent to the police, the Inspector, Mr. Franks, proceeded at once to the locality with a small force, and after six days and nights in the jungles of hardships and severe exertions succeeded in capturing a gang of eight Badagas and two Todas now in safe custody.

—*Times of India*; Calcutta: We have got our steam tramway now. The engines certainly do move along very noiselessly, and as they are all covered by an iron roofing, there is nothing in their appearance likely to cause fright to horses. I understand they can be pulled up even quicker than horses, so that the only thing which now remains necessary to ensure safety is proper vigilance on the part of the engine-drivers.

—Same: The fears entertained regarding the s.s. Clan Ronald owing to her non-arrival in Calcutta from Port Natal were set at rest on Monday night by her safe arrival in the Bombay harbour. The Clan Ronald left Port Natal on the 8th March, and proceeding by way of the Mozambique Channel had a good run until she arrived off the Seychelles on the 19th March, when she lost her propeller.

—During the week ending the 20th instant there were as many as 73 deaths from cholera in Calcutta.

—*Bombay Gazette*; *Calcutta*, 30th: The Englishman has received from an eye-witness an appalling account of the outbreak of cholera at Mozufferpore. He states that on the 8th May the Gunduk river, which is the chief if not the only source of water supply to the district, was flooded by rains higher up, and carried with it a large quantity of filth, which materially tainted the water. Cholera immediately appeared, not at first in a virulent form, but sufficiently decided to alarm the people. The bodies of those who died, instead of being burned or buried, were thrown into the river, thus polluting the water supply. All the way from Mozufferpore, going south-east, to Somastipar, large numbers of dead bodies are lying by the way. Sometimes whole families are grouped together dead by the roadside. The bodies are being taken away in cart-loads.

—The reductions in several departments of the Calcutta Custom-House have been completed resulting in a decrease of a little more than one third of the whole establishment.

—Mr. John Bright, M. P., has written the following leatter to Mrs. Booth, wife of "General" Booth, of the Salvation Army:—"House of Commons, May 3, 1882.—Dear Madame,—I gave your letter to Sir William Harcourt. He had already given his opinion in the House of Commons, which will be to some extent satisfactoy to you. I hope the language of Lord Coleridge and the Home Secretary will have some effect on the foolish and unjust magistrates to whom, in some districts, the administration of the law is unfortunately committed. I suspect that your good work will not suffer materially from the ill-treatment you are meeting with. The people who mob you would, doubtless, have mobbed the Apostles. Your faith and patience will prevail.—I am, with great respect and sympathy, yours sincerely, John Bright."

—*Overland Mail*: May 12; Assassination of Lord Cavendish and Mr. Burke: It would seem that Earl Spencer himself actually saw the occurrence. At the time of the murder he was in the grounds to the south of the Viceregal Lodge, and saw a scuffle on the road, which he thought was a drunken brawl.

The occurrence was witnessed by Lieut. Greatrex of the Royal Dragoons, who, walking through the park, observed a car waiting. He walked on, and saw the struggle, but had no suspicion that a murder was being perpetrated. He saw four men get up on the car and drive away. Lieut. Greatrex observing two men on the ground, and seeing patent leather boots on one of them (Mr. Burke), concluded that a robbery had been committed. He immediately afterwards observed Lord F. Cavendish, who was lying in the roadway about three feet from the footway, while Mr. Burke was stretched on the grass about fifteen feet behind. Col. Caulfield in the meantime had his attention attracted by a man who gesticulated and called "Murder!" The Lord-Lieutenant was about to proceed over with him to see what was the matter, but His Excellency was persuaded not to do so lest he might be insulted. Col Caulfeild went over himself, and was horrified at recognising the bodies. Lord Frederick was not quite dead at the time, but gasping and convulsively moving in his death struggle. The colonel asked a policeman who came up to take charge of the man who had called out in order that he might be examined, but the constable unaccountably let him slip. A car drove up at the same time, and Col. Caulfeild asked the man to asist in getting the bodies removed. He answered gruffly that he was going into town, and it was not his business to remain.

A young man named Jacob, who was bird-nesting in the park, saw the occurrence at a distance of 200 yards. He states that he saw four men drive up on an outside car, and after a scuffle drive away. The men "struck at each other as if playing." There was no noise or cries. The carman remained on the vehicle while the struggle proceeded

Two brass-fitters, in the employment of the Southern Railway at Inchicore, have informed the police that they passed the scene of the assassination on bicycles just as the murder was being committed. They saw two men attack the Chief Secretary and Under-Secretary. There were two other men near. Lord Frederick Cavendish was out on the roadway at the time, moving away from his assaillant, who made a plunge of what appeared to be a butcher's knife at him. His arm was raised, and his lordship fell on the road, almost striking the bicycle of one of them. Both heard Lord F. Cavendish before falling exclaim to his assailant, "Ah, you villain!" The other men at this time were attacking Mr. Burke. They got away as fast as they could, as one of the murderers advanced towards them with a bloody knife. One of the bicyclists fainted when he got down some distance. They noticed the car at the side of the road adjacent to where the murders were perperated. The jarvey had his back to the murderers.

When Mr. Parnell and Mr. Dillon appendi their names to a manifesto repudiating tho use of the dagger, we might ask them to go a little further and repudiate Mr. Biggar. This man used the following words as far back as March 1880:—"They had seen what Hartmann had done in Russia, and if the constitutional course they were pursuing in Parliamet at present failed in its object, he thought Ireland might be able to produce another Hartmann, and probably with better results." If these words are not a direct incentive to such a crime ss that perpetrated on May 6 they have no meaning.

On May 4, in Exeter Lower Hall, the annual meeting of the Chr. of England Zenana Miss. Society was held, the Archbishop of York presiding. The report presented showed the total income for the year to be 18,263*l*., and the expenditure 16,894*l*. The number of stations occupied by the mission was twentyfour, in North and South India, the Punjab, and Sind. There were fifty-two missionaries, with twenty-four assistants and 124 Bible women and native teachers. Several new stations had been occupied, and 114 new associations had been formed, bringing up the total number to 452. Steady progress was reported from the whole of the stations.

—*The Baptist Missionary Magazine* contains a letter referring to the results in the Telugu Mission since the great ingathering of 1878, and the report surely calls for devout gratitude to God. It will be remembered that during the last six months of 1878 nearly 10,000 persons were received into the Ongole church on confession of faith. It is now said: "Three years have passed since then, years of persecution and trial to a great many of the new converts, and of sifting the chaff from the wheat; some chaff has been blown out, but only enough to show the genuineness of what remains. Nowhere are there any indications of a collapse unless it is in the interest of friends at home. During the last year 2,757 were baptized, and about 1,800 so far this year, a number which will probaly reach 2,000 before the end of the year, and perhaps more than that. In fact there is no one who can tell what might not be done if the missionary force were what it ought to be in this field. I have baptized with my own hands converts who have come from villages ninety to one hundred miles distant, and who came all that distance on foot through mud and rain, entirely at their own expense, merely for the sake of being baptized. Out of two hundred candidates for baptism there are seldom more than ten from any one village, often only one or two; and they tell of great numbers at home who are believing, but who could not come so far."

ASIATIC SOCIETY

Thursday, June 1.

—*Times of India* : We called attention some months ago to a rising of a serious description which had taken place at Kalahundi, one of the principal feudatory States of the Chattisgarh Division in the Central Provinces. On that occasion, a hundred and forty-two Kulta villages were looted by the Khonds, but no violence of any description was offered to man, woman or child. Subsequent to this rising a careful inquiry into the grievances of the Khonds was instituted, and an officer sent to redress them. The Khonds swore allegiance, and to all appearance were quieting down peaceably. The feud between the Khonds and the Khultas has, however, broken out again in a more fearful form, the former having risen in a body, and sworn to massacre every Kulta man, woman and child in the Kalahundi State. No less than four hundred people have been massacred at Bhowna Patna, the capital of Kalahundi, the treasury has been looted, and men, women and children of the Kultas are being murdered all over the plains. Still more horrible to relate, portions of the flesh and hair of the murdered ones are being distributed among the hill Khonds, who are being urged to join in the raid upon the Kultas. It may be mentioned that the Khonds are the people of the soil, and that the Cultas are Hindus who for years past have been settling down in Kalahundi, where by hard work and careful cultivation they have been gradually gaining possession of Khond villages, and in this way depriving the people of the soil of their ancient rights. On intelligence of the present rising reaching the Commissioner, he at ouce despatched troops from Raipur and Sambalpur, and has called for two regiments from Kamptee. Large detachments of the police force are also being called in from all sides.

—The Str. Cathay, with English Mails, left Aden for Bombay, Tuesday, 5 p. m.

—A Contemporary thinks the English heart will be touched by knowing that the time of year—the spring—which has been fixed for the visit to England of the Nizam has been selected with some reference to the wish of his Highness to be present at the Derby.(!)

—The Salvation Army must have obtained a strong footing in England when the Upper House of Convocation decides to appoint a committee of bishops to ascertain its tenets and practices with a view to its being attached to the Church of England.

—*Bombay Gazette* : Last evening, about six o'clock there was a sudden gust of wind and rain in Bombay, which constituted a sort of rehearsal of the monsoon burst. The sky became so overcast that in places it seamed as if the shades of night had fallen. The rain was sharp and heavy, but it did not last long. It was succeeded by a good deal of lightning in the north-east.

—*Same* ; Calcutta 31 : The petroleum lately imported by the vessels Viscount, Ross Dhu, Tintern Abbey, and Celtic Monarch has now been passed under orders from the Government of India, although after more than 100 experiments the oil was found by the Chemical Examiner to Government to flash below the Government standard, Messrs. Abel and Redwood, the best authorities in London on the subject, had reported, when consulted, that Abel's test, as prescribed in the schedule of the Indian Petroleum Act of 1881, is, owing to conditions of climate, so uncertain as to be inapplicable to India.

—Two Italian travellers, Captain Bianchi and Signor Licata, secretary of the Naples African Club, are about to undertoke a new expedition into Africa, the plan of which is as follows :—From the Bay of Biafra, in Guinea, they intend to traverse, the hitherto unexplored high levels of the Cameroon Mountains in the direction of the Labi Lakes, and study the country in which rise the Congo, Niger, Gazelle Rivers, and Lake Tsad, to find the key of the hydrographic system of tropical Africa. From the lakes they will descend to Lake Luta which was partly explored by Signor Gassi. They will then traverse the Uganda tetrrtory, going north-east towards the Gallas country, already known to Captian Bianchi, and return to Italy *via* Abyssinia and the Red Sea, having thus crossed Africa from west to east. They believe it will take four years to complete this immenae journey, which will have principally a scientfic aim.

—We are favoured with a copy of the *Indian Railway Travellers' Guide* for June published at the *Bombay Gazette* Office. Price 8 annas.

Friday, June 2.

—His excellency the Viceroy has been pleased to appoint Mr. W. B. Jones, C. S., to be Resident at Hyderabad in succession to Sir S. C. Bayley.

—Judging from appearances the Monsoon has already set in at Bombay.

—The storm on Wednesday evening swamped four prows in Bombay harbour. Three of the boats were laden with bales of cotton, and a great portion of the cargoes has been recovered, a large number of bales having been thrown ashore on Cross Island. One prow laden with coal went down near the entrance to Prince's Dock. No lives were lost in either case.

—Deaths last week, 373.

—Poona Observer; Punchgany : You will be sorry to learn that poor Faulconer and three of his grand-childden (two boys and a girl) were washed down the ghaut between this and Wai, and were all killed. They were caught in a thaunder storm and rain, and on reaching a sudden bend in the road, they found the water rushing over it, but were going at such a rapid pace that they could not pull up the bullocks in time to prevent them plunging into the roaring torrent; and all were swept down the ghaut which is very steep where the accident occurred. Faulconer's body was found away on the plain, as were also the bodies of the two boys, but the girl's body has not yet been recovered. They will be buried this evening. Mrs. Faulconer is at Wai, her cart having just escaped, but I hear that the woman is terribly cut up. Her son was saved by Dr. Harvey, I.M.D., who happened to be on the spot at the time, but the poor lad is so bruised that, should he survive the shock, it is feared he will be maimed for life.

—*Bangalore Daily Post:* On Sunday evening the service at the M. E. Memorial Church, St. John's Hill, was conducted by Mr. and Mrs. C. H. Reade, the former being well known to many of our older residents as a leading member of the Madras Civil Service. Since his retirement some twelve years ago, Mr. Reade and his family have devoted themselves to evangelistic work in the neighbourhood of their residence at Blackgang, Isle of Wight. From a small commencement, that work has grown so that all that portion of the Isle has felt its influence, the remarkable circustance in connection with their labours being that the Evangelistic work is conducted almost entirely by the ladies of the family, Mr. Reade himself being forbidden by his medical advisers to preach. The Memorial Church was well filled on Sunday evening with an attentive audience comprising a number of native gentlemen. The opening exercises were conducted by Mr. Reade and afterwards Mrs. Reade preached for about three quarters of an hour from the text "Him hath God exalted with His right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins." And the address which was listened to with close attention was well calculated to impress the audience with the importance of the subject. In appearance Mrs. Reade is tall and dignified, her manner earnest, and her enunciation clear and distinct. Mr. and Mrs. Reade have returned to India in connection with the mission carried on by the eldest Miss Reade and other ladies at Punrooty, South Arcot; and so we understand that they intend holding services in the Cubbon Rooms every Sunday evening during the month of June. We would recommend as many of our readers as are not otherwise engaged to go and hear for themselves.

—*Times of India*: The benign character of Lord Ripon's adminstration shows itself in the resolution just promulgated respecting the collection of land revenue, which we quoted *in extenso* yesterday. The leading principles sought to be advanced therein were, that there should be a normal proportion between the amount of revenue collected and the amount of produce gathered at harvest, and that such an arrangement of revenue instalments should be made as shall be most convenient to a large proportion of the cultivators.

Selections.

POWER WANTED.

(*From an address by General Booth.*)

There is a great hungering after power just now among the philosophers in the natural and scientific world. They want a new motive power to supersede steam; or, at least, they say they have discovered the power in electricity. They say it is all there, equal to all their desires, but they want some cheap and easy method of utilising it. There is the power, they are sure of it. It is all around them everywhere, but they want to throw their reins around its neck, fasten it to their machinery, and make it serve their interests and do their work and will. So here, my comrades who are hungering and thirsting after Spiritual power, oh, what a mighty task wants doing, and, after all, how little is being done. As I go about looking at the public poison trees that grow in no secret places, where wholesale and retail poisoning is done, when I think what breaking of hearts, and blighting of futures, and marring of souls is done in this vast city alone, to say nothing of all the dark places of the earth, how my heart aches. Oh, what mountains of difficulty there are in the way of the Salvation of this city, and of the other cities of the world. What can we do? This can't be the end contemplated by Jehovah and by Calvary. My soul, as well as your Bible, answers "No!" Ten thousand times "No!" But how do better? There is power, plenty of power, oceans of power. Latterly I have seemed to feel it very near. Thank God for the measure of it we have. It has wrought wonderful deliverances for many of us personally; and, through us, He has worked deliverance to tens of thousands more, but there is more at hand—power to shake London, Paris, and the world. Let us unite to have it.

But, my friends, is there not power for you to fight the evil of which we have just been speaking? you have tried mental power, you have tried intellectual power, you have heard the most marvellous discourses and disquisitions ever delivered on this subject, you have tried all sorts of power; now just come and try Divine power—the Almighty power of God, and see if there shall not be done for you just what you need.

Now, mark here, firstly, *you have not in any shape or form to generate this power.* They talk about generating electricity, but by generation they don't mean creation. They cannot generate or manufacture as much electricity as would kill a fly, or illuminate a cellar. They can only, by some kind of machinary, take hold of that electricity which God has generated, which is all about us, focus it, and bring it to bear upon the work they want to be done. We have been thinking of lighting up our new building, at Clapton, with the electric light; but they want £100 for such a machine; and, consequently, as we have not the money, we must do without it. Now, in your experience, you want something analagous to this generator, that is, you want that faith that will bring the

Divine power—the heavenly electricity down upon your will, destroy the evil tendencies out of your nature, making you the master of your appetites and purposes, so that all shall be directed and managed for the glory of God, and the good of men.

Secondly,—Ysu will have to get this power direct from God Himself. In electricity, they have got a plan of storing it up, and sending it about the country; for instance, they can have some great central manufacturing or generating force; and in this way the Americans are proposing to utilise the Falls of Niagara, and from this great source sending out "power" all over the country. I suppose you would read something of this kind having been done as a commencement; a jar of this electric power was sent from Paris to Edinburgh, by which some celebrated surgeon there performed a remarkeble operation. Now, there is no method of this description by which you can obtain a stock of Divine power to accomplish the end you have in view. You must obtain it direct from the great Master Himself. You can't go to some Holiness Council, and there obtain a stock of power to last until another Council comes round. It is true that a man can be so stirred up at our gatherings to acts of faith, that he shall carry away a heart full of love and power with which he shall go forth and do wonderful things; but, then he obtains it from Jehovah Himself, and must *go on obtaining it in the same way*, if he is to go on having it. You must, with your own hand of faith, obtain from God, and bring down into your own soul this power for the destruction and mastery over evil. Do you say, "How is it to be done?" That passage which I read over describes the method. Here it is: "Have faith in God!"

I remember, when I was a boy, one of my school-fellows taking me into has father's works. It was the first time I had seen any machinery, and the moving engine and machines filled my young mind with wonder. He then created a still greater amount of wonder, by taking a piece of iron and fixing it to a lathe, and then by pushing a rod, he connected the powerless lathe with the powerful engine, and immediately, round went the wheels of the lathe, and the piece of iron he had fixed on it, was cut as easily as if it had been a piece of wood—to my utter amazement. Now you say, "I am struggling with my temper, I have fought my pride, I have fought all the evils of my nature, which rule me with a rod of iron, I have read books about them, heard sermons preached about them, I have struggled thus for weeks, untfl I am clean in despair, and after all I have done, I am helpless and powerless in the matter." Perfectly true is all you say; you are helpless of yourself, but He is Almighty to save you. Make the connection with the Omnipotent Engine that drives the universe. You want the link that connects your helplessness with His Almightiness. That link is "faith." "Have faith in God."

But some one says, "I eave heard you bofore in this Hall and elsewhere say there are other conditions to this full Salvation." Yes, you have heard me say that before a man can be cleansed from sin he must be williing to give up sin, and to renounce all those ways and habits about the rightness or wrongness of which he has reason to doubt, in other words, he must be willing, for God, to make, and save, and keep him o holy man. I say that. I have said it before, and I say it again, and I say further, as I have said on this platform before, that God can't give a man His full Salvation till that man is willing to follow Him wheresoever He leadeth. He must be willing to sink his own will. If God says, "I want you to live in Australia," he must be willing to go and live in Australia. If you want to be a saint, you must be willing to be a saint; but some one says, "You said just now, that faith was the one condition that connected man with this Divine and Omnipotaut power; yes! because these two conditions are only other aspects and attitudes of faith. Faith says, "My Master, my Saviour, my Holy King, I see and admire Thy Holy will; I embrace it. I turn round from all other things. I drop them as a child who is playing with the scissors, when the mother gives it a beautiful shell, drops the scissors and takes the shell. I will give up all to God and follow Him fully, to be one of the angels that stand in His presence, who always do the will of Him that sits upon the Throne. I will always do the will of Him that sits upon the Throne, although I live in Whitechapel, whether I run, or walk the streets, or ride in a coach to do it. 'Have faith in God.' 'Have faith in God.'"

This is the rod that will bring the electricity into your heart, I have seen, as you all have on the steeples of churches, and on the high chimneys of factories, a rod fixed on the side, they call it "*a lightning conductor*," What is it for? It is there to break the overhanging lighting-cloud, and convey the electricity, safel·, and harmlessly into the earth. Now, there are some people who have got up alongside them an electric rod, a sort of lighting conductor, which when God's lightnings are floating about in Exeter Hall, and other times of great and glorious visitation, instead of conveying this electricity *into* their own hearts takes it from them, that is, passes it away. They have some sort of fear, or feeling, or doctrine, or text of Scripture, or an opinion of man, or something which carries the lightning off them, and leaves them as they were before. You want the rod of simple faith, it will catch the cloud, and bring the electricity into your souls. Now, then, up with the rod, catch the living power, never mind what it wrecks, breaks down, or drives away. If you have anything that God is against, let it be broken and smashed in pieces. He is going to be the King—whatever there is about you that He doesn't like, will have to be smashed, you will have to be saved from sin and sinning, or you will never go into the glory land. When this is done by the mighty power of God through the blood of His precious Son and to the glory of His name, you will have complied with the conditions, the giving up of evil and presenting yourself to God and the believing that God does save you according to His word, then it will be done, and, when it is done, God will begin to adorn you because He wants you for His dwelling place. The Heaven of Heavens is His town house, but the hearts of His contrite ones are His country home. He will come and live in your heart all the year round, giving you joy and plenty. He will manifest Himself in His glory, will tell you His secrets, and you shall be ministers of righteousness, flames of fire, of whom the world shall feel the power, and His name shall be glorified for ever.—*War Cry.*

AMANDA SMITH IN WEST AFRICA.

MONROVIA, AFRICA, FEB. 22, 1882.

I am glad I am able to write to you from "sunny Africa," and although the fever has held me a straight lead for three weeks it is letting go and I am getting around. I am very, very weak, but I am gaining strength evry day. I am stopping now with Mrs. Payne and I have a comfortable home and every possible attention (thank God) and I hope soon to be able to begin work.

I arrived at Monrovia on the 19th, after a very pleasant sea voyage of eighteen days from Liverpool. The Lord was good to me. Captain Thomas, who was in command, was very kind. So were all the officers and passengers, and when I got to Monrovia I never felt better in health in my life. Miss Sharp came to the steamer to meet me and received me very kindly, and I staid at the seminary over three weeks with her and her six very interesting little native children, two girls and four boys. They are very bright little things. Brother Pitman and Brother Ware have been most kind, and all the people, so that I feel quite at home among them. I don't think I would have taken the fever so soon only I was a little imprudent in changing my clothing, which one has to be very careful about in this climate, and besides I allowed myself to be thurst into work too soon, and I worked hard but the Lord blessed. I trust the indications looked favorable for a grand work.

I spoke to a crowded house the first Sabbath night. The Lord I trust blessed his own Word then. Brother Pitman asked me if I would take the meeting on Tuesday night as it was their prayer meeting night. Then they asked me if I would hold another on Wednesday night. The Lord was with me so I felt I muust say "yes." So I aided them in a service on Thursday night, and on Friday morning I took my first ride in a canoe up to your old friend's, Brother Day's, of the Muhlenburg (Lutheran) mission. I felt I was too tired to go, but Miss Sharp had arranged and the boys were here, so I had to go. I enjoyed the trip greatly. There are some very petty places on the St. Paul's river, and I am glad it is called St. Paul's and yet I don't know why it is so called.

Though I was a stranger to both Brother and Sister Day yet they could not have received me more kindly and made me feel more at home if I had been an old friend. God bless them! I enjoyed my stay from Friday until Monday. I spoke to all they could pack in their little chapel three times. On Sabbath the Lord was with us and we had a good time.

I left on Monday morning and stopped at New Georgia, where Brother Hargraves has charge, and I spoke again to a full church on Monday night, and as the Methodist Episcopal Church was too small they got the loan of the Baptist Church. We had a good meeting and a number stood up as seekers of the blessing of full salvation, and so they did at Monrovia the Thursday night before I went to Brother Day's; the altar was crowded. Somehow I am expheting great things from God for this people.

I got back from New Georgia on Tuesday and the Conference began its session on Thursday, and on Tuesday, the 30th, Ex-President Payne passed triumphantly to his rest. I visited him often and prayed and sang, which he enjoyed. A mighty man has fallen in this republic. The next Monday the United States Minister appointed by President Garfield, Rev. H. H. Garnet, suddendly passed to his rest. It is very sad. We had hoped for great things from him, but God has taken him and we bow our head in sweet submission.

There is a great deal of suffering. I think I never saw so much human suffering that you can't relieve, I mean to any extent. There is a terrible pest that does horrible work on anybody he gets hold of. It is called the chigre flea, and of all the sore feet and legs I ever beheld the worst are to be found here. Last Sabbath I sat and saw eight picked out of a child's foot where they deposit their bag, and when taken out it leaves a hole in the flesh as large as a pea. It is horrible; but the Lord has saved me, so that I have had only one in my foot. The other day when I saw those eight taken out of the child's foot there was such a feeling of horror and disgust swept over me for a few moments, that if there had been a train of cars for New York I really think I should have been strongly tempted to leave the country. But here we are out of the region of cars. I like Monrovia but am disappointed to see no improvements in the capital city. It ought to be the finest city on the west coast of Africa.

The different ministers of the Conference have invited me to their stations. As soon as I am strong enough I want to make a tour.

I am very sorry to hear that Mr. Day is very ill. I am asking God to restore him for he is doing the best mission work among the heathen I have seen; but he works too hard and needs help. I want to go and see him just as soon as I am able. O that God may restore him

for Jesus' sake!

Things are expensive here and I wonder how the people get on, but somehow they do exist. They are expecting war with some of the tribes down the coast and the country is in quite an unsettled condition. There are some real good people here who are striving hard to get to heaven, but there is lots of ignorance and darkness. Oh, how we need the Holy Ghost! Do pray for Africa!

Now I don't know when this letter will get off The steamers homeward bound only stop, it seems, when they like. I have had letters waiting two weeks and no steamer has stopped. I suppose the pay is behind.

I hope to be able to spend a year in this country. I want to go everywhere I can. Do pray for me. God bless you.

Yours in Christian bonds,

(*Nor. Chr. Advocate.*) Amanda Smith.

TELEGRAPHIC NEWS.

Cairo, May 26th, 9-35 A. M. The diplomatic agents of England and France have delivered an ultimatum to the President of the Council of Ministers demanding the temporary removal of Araby Pasha from Egypt, and the removal into the interior of those Colonels who have participated in the late military *emeutes*: all, however, to retain their present rank and pay.—The ultimatum also demands the resignation of the present Ministry. —The Ministers have rejected the ultimatum, and have referred France and England to the Sultan. LATER.—The ultimatum has been accepted by the Khedive, and the Ministers have tendered their resignation, which has been accepted by the Khedive.

London, 26th: An amendment was brought forward last evening by Mr. Joseph Cowen against the restrictive measures contained in the Bill for the Repression of Crime in Ireland.—The amendment was negatived, and the House then went into Committee on the Bill.—Mr. Parnell, referring to Mr. Dillon's speech of the previous evening, endeavoured to palliate the statements made therein, and spoke in condemnation of outrages and "boycotting."—It is reported that an ultimatum has been sent to the Egyptian Government, and that in case of non-compliance within twenty-four hours, that Turkish troops will be summoned.

Cairo, 27th: The Khedive has assumed the chief command of the Egyptian army. The Generals openly urge his deposition, and have demanded the reinstatement of Arabi Pasha within twelve hours. The Khedive has refused to comply with their demand.

London, 27th: Mr. Gladstone, replying to a question in the House of Commons last evening, declined to give a pledge that force would not be resorted to in Egypt. The Right Hon'ble gentleman said that the *entente* between England and France was as close now as during the period of the Crimean war.—Albert Young, charged with sending a threatening letter to the Queen, has been found guilty and sentenced to ten years' penal servitude.

Cairo, 28th: The state of affairs here continues to be alarming, and anarchy prevails.—The Khedive, yielding to the prayers of the notables and the threats of the military, has reinstated Araby Pacha.—A Turkish Commission is being sent from Constantinople to Egypt. It is believed that the Porte, desiring to intervene, has secretly supported the military party.

Constantinople, 29th: The British and French Ambassadors here have presented a Note to the Porte, resquesting that the Sultan should summon Araby Pacha and his associates to Constantinople. —The Turkish ironclads are coaling preparatory to going to Egypt.

St. Petersburg, 29th: The coronation of the Czar has been postponed until next May.—In the meanwhile three Commissions have been appointed for the purpose of drafting a scheme for representative institutions.

London, 31st: The situation in Egypt remains unchanged.—The Anglo-French squadrons at Alexandria are being reinforced.—An exodus of Europeans from Egypt is taking place.—Russia supports the policy of the Western Powers in Egypt. —The Land Leaguers are appealing for funds, there having been a heavy decrease in the contributions since the Dublin assassinations.

Constantinople, 31st: The Note presented by the British and French Ambassadors to the Porte, in addition to asking the Sultan to summon Arabi Pacha and his associates to Stamboul, also requested His Majesty to pronounce in favour of the Khedive.

London, June 1st: France has proposed a Conference to meet at Constantinople on the basis of the *status quo* in Egypt.—The British Government has accepted the proposal.—The Channel Squadron has been ordered to reinforce the Mediterranean Squadron.—Vessels are being specially fitted out at Devonport to act as guard-ships in the Suez Canal.

PASSENGERS SAILED.

Per P. & O. Str *Indus*, 27; additional:

For London—Mr R Miller, Mr R W Hawkins, Lieut Parkyn, and Major A D Roberts.

For Brindisi—Mr A Bois, and Major Moore.

Per P and O Str *Bokhara*, 30:

For London—Mr Harry John, Mr P Leversage, Mr F R Dymes, Mr W Moses, Mr Henry Peachey, Mr Lathwood, Mr J Harris, Mr T D Elliott, Mr A Malser, Mr W Holt, Surg Major Roche, Mr J Murry, and Mr W T Carveth.

For Brindisi—Mr and Mrs J Dawson, Mr W B Mulock, Major Higginson, Mr Alfred Penny, Lieut Atherton, Mr G S Chatterson, Col A Stewart, Mr and Mrs Blascheck, A Gentleman, Mr J Crew, Mr J Westall, Mr Donaldson, Col B Hughes, Mr F A Larmour, Col Hon W J Stewart, Mr Azum Alli Khan Bahadur, Mr M Grunberg, and Lieut Col Smith.

For Venice—Surg Major H C Gillespie, and Mr J Jefferson.

For Trieste—Mr J Lurion.

Per Str *Sumatra*, June 1:

Mr A Poutz, Mr Slight, Mrs Slight and two infants, Lieut C W Ravenshaw, Mr M'Lauchlin Slater, Mr Fischer, Mrs Fischer and 3 children, Dr E M Walton, Mr John Bristed, Mr Lamport, Mrs Papina Taler, Mr Inzoli, and Mr Hope.

For Aden—Mr Luis Lobo.

PASSENGERS ARRIVED.

Per P and O Str *Khediva*, 29:

From Gravesend—Mr and Mrs Brenan, Mr and Mrs Drummond and infant, Mr and Mrs Jackson, Mr and Mrs Courtenay and two infants, Mr Drysdale, Capt Clements. Capt S Orred, Col Kenny, Major Norman, Capt Boyle, Lieut Burton, Lieut Shubrick, Lieut Kennedy, Capt Hastings, R N, Lieut Charrington; R N, Mr Hancock, Mr Heathcote, Mr Kent, Mr Woods, Mr Crisp, Mr Oakley, Mrs McCarron, Mr Kader Bux, Mr Mahomed Ally, Mr G C Roy, Mr Murdthol Dey, and Mr Abdool Gaffoor.

From Brindisi—Mr J Hardie, Mr Casella, Mr T wilkinson, Mr A Poller, Major Trevor, Lieut Col Walker Capt Hamilton, Admiral Sir W Hewett, VC, Mr H Gibson, R N, and Mr A Consolo.

From Venice—Major and Mrs Coussmaker, and Mr W H Payne.

Domestic Occurrence.

DEATHS.

SQUIRES—May 29th, at the Church Mission House, Bombay, Miriam Christian, infant daughter of the Rev. H. C. Squires.

PEAD—May 30, at small Coloba, Maria, wife of W. Pead, aged 40 years and 7 months.

HYDE—At Sholapore, May 25th, the wife of Mr. Joseph Hyde.

"BOMBAY GUARDIAN."

Subscriptions received from 27th May to 3rd Jnue 1882.

S. Steel, 7th October 1883, Rs. 10; J. B. Braddon, 20th November 1882, Rs. 3-13; A. Desouza, 15th August 1882, Rs. 7-10; Alexander Brown, 1st July 1883, Rs. 10-14; Rev. A. Rudolph, 18th May 1883, Rs. 7-10; Pall Myatt, 31st December 1882, Rs. 7-10.

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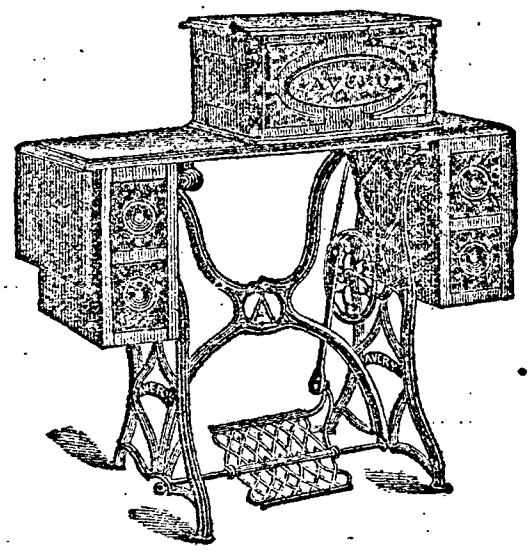

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